

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 16th February, 1871.

POLITICAL (FOREIGN).

THE *Benares Akhbār*, of the 9th February, alludes to rumours brought by some travellers from Nepal to the effect that some Chinese had arrived there, and that one of the Nepal Chiefs had placed a house at their disposal. The writer says that the version of this at Benares is that these Chinese have not come with a peaceable purpose, and that, although great friendship exists between the British and the Nepalese Government, there are not wanting those who are endeavouring to create dissension between them.

MISCELLANEOUS.

The *Matla-i-Nār*, of the 30th January, under the heading "Jury," mentions the trial of a person charged with the murder of his mother-in-law, and with wounding his wife and brother-in-law. The prisoner pleaded "not guilty," and declared that he was not in his house when the murder took place; but that on his return home he became confused, and ran from the spot. The wife and brother-in-law, however, both declared him to be the murderer, and the mother-in-law also gave evidence to the same effect before she died. The Jury (of 12) after a consultation declared the accused "not guilty." Upon which the Judge asked them to reconsider the evidence, and then decide whether the accused was not guilty of manslaughter, if they considered him innocent of murder; but the jury were unanimous in pronouncing him "not guilty:" because, they argued,

"there were no witnesses, with the exception of those who were wounded, to fix the crime upon him, and they had no confidence in the evidence of the wounded." The prisoner was consequently released; and great astonishment is expressed at the result, as well as at the selection of twelve such men to form a jury, who were clearly ignorant of the nature of their duties.

The *Dabdaba-i-Sikandari*, of the 6th February, publishes a paragraph in praise of the present Ruler of the State of Lohar-
roo. This Chief is said to be intimately acquainted with the English, Arabic, and Persian languages, and has effected many beneficial reforms in the management of the State. The writer is of opinion that the Government will ere long mark its approval of the manner in which the Chief is improving his State, and the condition of the people under him, notwithstanding that he is working under considerable disadvantages in a pecuniary point of view.

The *Urdu Akhbār*, of the 8th February, in his epitome of Delhi news, mentions that a goldsmith, residing at Delhi, having dreamt that a large amount of treasure was buried in a certain spot in the Panjābī Kuttra, petitioned the Deputy Commissioner for permission to dig up the place, which was granted on condition that half the property found should be made over to Government. The spot was accordingly dug up, but with no better result than the discovery of some copper vessels, a gold coin, and some old pice, the value of which is about Rs. 70. The goldsmith is not, however, disheartened, as he expects to find a large amount of property, and is continuing his search.

The *Allypore Institute Gazette*, of the 10th February, in referring to the remarks of the *Oudh Akhbār* and the *Najm-ul-Akhbār* discussing the subject of "civilization," which are quoted at length, says that a perusal of the said articles will show that they contain nothing new, but are merely the same opinions which the people of Hindustan have for some time

entertained of Syud Ahmed Khan, and which were given in various forms; but that he extracts them, and that, after perusing them, the reader will be impressed with the idea that the opinions enunciated are variable, and in conformity with the revolutions and changes of the world. The writer then proceeds to give what purports to be an extract of a letter from the *Oudh Akhbār*, signed "Fakir Mahomed Nasir Ally," which is a mere vulgar tirade against the Syud.

The following is quoted from the *Najm-ul-Akhbār*, of the 8th February:—The writer, after acknowledging the receipt of the *Mahomedan Social Reformer*, the preface of which he declares in every respect perfect, announces that Syud Ahmed Khan Sahib is the author, and proceeds,—“It is the good fortune of Mahomedans that a most eminent, brave, ambitious, and charitable man should be sent among them.” A man who has been created for us in this thirteenth century—Syud Ahmed Khan—is one of those ten or twenty honourable Mussulmans, who, during the Mahomedan Era, within these twelve hundred years, have been created, and have sacrificed their all in the cause of their religion, and for the benefits of Mahomedans,—thus making the name of Mahomedanism shine forth in the world; and if we were to examine the character of the Moulvie Sahib from the beginning to the end, and allow justice full scope, we should say, from our hearts, that there can be no doubt about Syud Ahmed being one of the most perfect men the world has ever known. When a boat lies long in the water, its bottom becomes coated with dirt, which collects in such quantities that the progress of the boat is impeded, and until this filth is removed, the boat will scarcely float, the consequence is that there is danger of drowning to those within. This is the state of the Mahomedans of Hindustan, whose boat is so burdened with filth, that it will not keep afloat, but must sink, unless it be cleansed. The Mussulmans ought to be thankful to God for sending a man like Syud Ahmed to do the necessary work to this frail bark: he will use all his exertions in doing it. Those whom God selects and gives grace to take

upon themselves, at their own expense, the completion of such works, are rare indeed. Men who endure all sorts of discomforts and difficulty, and look upon it all as ease and repose: when such men are the means of doing good to their fellow-men, and in return receive only evil, they are not in the least disheartened, but, on the contrary, are encouraged to greater efforts. Do not ignorant Mussulmans yet understand how the Syud is working to save them from the evil to come—a course which will most assuredly redound to his credit in the pages of history for ever? But this is not the only great work worthy of lasting remembrance. It was his perseverance and ambition alone that led the Government to the conclusion that education in the language of the country would be the means of civilizing it; and although, up to the present time, the results have not been very marked, the future will be more successful. The Syud undertook the journey to Europe late in life, solely for the purpose of acquiring his first lesson in civilization, in order that he might teach it to his brethren; and since the links of the chain connecting India with England have been completed, only three or four people of Hindustan have visited the latter country with this object in view. Some men have gone with their grievances; but only two men of note—one this Syud, the other, Baboo Keshub Chandra Sen. The lecture the latter gave on his return to India proved that his country was not benefited by his visit to Europe; moreover, the ideas he brought with him are calculated to disgust rather than give his countrymen a pleasing picture of that country. But now we return to the works of our Syud; although no great length of time has elapsed, what important benefits have been derived from his journey! His first act was to get the works of Mr. Davenport published, by the translation of which Mahomedanism has been strengthened, and the advantages gained by Mahomedans are well known. Again he has written an excellent work in English entitled “Khutbat Ahmudia,” on which he has expended much money; but this we may notice at some future time.

The fact is that, for the last thirteen hundred years, a more truth-giving work has not been published in the Mahomedan cause. It is the most comprehensive work that has ever been penned on the subject.

This Mussulman is the only one ever created who has discovered the mode of placing the Mahomedan religion on a firm basis; to effect which, and to counteract the objections and opposition offered, he has adopted the system observed by Europeans. Scarcely two months have elapsed since he returned to Hindustan, and although probably still fatigued with travelling, he has commenced two works calculated to increase the sociability and civilization of his country. The first is the establishment of the *Mahomedan Social Reformer*, the first number of which we have read with more satisfaction than we ever before experienced. The preface declares the object of starting the paper to be the advancement of civilization among the Mahomedans of Hindustan, pointing out how this happy state is to be attained. The Syud has shamed the Mussulmans by exhorting them to regard their uncivilized condition, and to labour to erase this blot upon their name; to gain for themselves in this world rank and honour, and in the next happiness. This is the great object for which the paper has been published; and it contains strictures upon our prejudices, habits, and customs, which will be noticed at some other time.

The second great work of the Syud's is the collection of Rs. 1,100 at the Literary Society's Meeting, for the purpose of promoting education, and he enquires, -- why do not Mahomedans avail themselves of the Government Schools, Colleges, District and Tehseelee Schools, -- and why do they not pay more attention to acquiring a knowledge of the new arts and sciences? Why have they given up the ancient ones? He has further called for meetings to be held at various places to enquire into and carry out the above work. We feel sure that the result will be a good show of Mahomedans in the Government schools; but we doubt if he will see the accomplishment of all the work.

he has taken upon himself for the love of his country during his lifetime."

The *Panjabi Akhbār*, of the 11th February, in denying the statement put forth both in English and Vernacular newspapers concerning the gross misconduct of the Station Master of Bukhtiarpoore, in connection with the wife of a Baboo, which statement the Government enquiry has proved to be entirely false, is of opinion that the author of the libel ought to be made a severe example of by Government, in order to deter others from fabricating such injurious reports. The writer adds, that although the Railway Company's arrangements in Hindustan are not so perfect as they might be, still the spreading of such a report as the one above alluded to, may deter natives from travelling by railway; and had the charge been true, the relations of the injured woman would hardly have rested without exacting some sort of penalty for the outrage.

The *Tahzib-ul-Akhlaq*, of the 10th February, publishes an article to show the injustice of expecting Government to undertake and carry on the work of improving the people of Hindustan, when they (the people) take no part in the effort. The writer, while considering it the bounden duty of every great Government to assist its subjects, is also of opinion that the said subjects are bound to exert themselves in the establishment of institutions intended for their benefit; and, in countries where people are loyal to Government, they would, from that feeling alone, exert themselves to prove that they are the Government's right hand. The writer does not mean to say that this feeling does not exist in Hindustan, but that the people are wanting in ambition, or the necessary energy to unite in promoting such measures as tend to their own advantage, the result being that all the work falls upon Government. Education of the people is one of the measures the writer cites as a case in point. He says,—"If writing is to be taught, the Government must find means to teach it—the same with reading. Hospitals must be built at the Government expense. It

is not sufficient that Government introduce a new system of agriculture, but it must do all that is necessary to follow it, and all but put the bread ready baked into the people's mouths. The same remark applies to the cultivation of the arts and sciences. If any one is of opinion that the people of this country should be learned in the arts and sciences, the blame falls on Government for not having established institutions for the purpose. The prosperity of printing offices rests upon the chance of Government purchasing the books and newspapers issuing from them. In short, in Hindustan Government is burthened with the meaning of the words 'all in all.' We acknowledge that Government has done as much for us as lay in its power; and how much more can we expect? Its income is limited, and it cannot go beyond it. To explain this we give an instance. The Government considered that it would be beneficial to the people of Hindustan if some of them were sent to England for their education, and accordingly Rs. 50,000 was granted for this purpose. Some nine persons took advantage of this liberality, and, had it been continued for a few years, no doubt we should have experienced the benefits of the measure; but one year after the resolution was passed, it was found necessary to adopt measures of retrenchment, and this boon was temporarily suspended. We ought to consider all that Government has done for the welfare of the people; but they (the people) do not join in aiding Government as they might and should have done. Government established schools, hospitals, and many other departments of similar importance, which the aid of the chiefs and the people was insufficient to establish. Perchance it may be said that all this is due to the ignorance or folly of the people; but it is clear that when Government commenced the work, the rank and dignity of the chiefs were not regarded as they should have been; and there is no doubt that, had they taken their part in the counselling and carrying out of the work, or had they joined in it with Government from the beginning, all the prejudices that are now said to exist would

never have been created. The Government commence a good work without the assistance of the people of the country: the work is not completed, the expenses are great, and all the zeal displayed and exerted goes for naught. Moreover, the education of the people passes out of Government hands. A lesson is learnt from this, that, whatever work we desire to commence for any class, we ought always to make those a party to it for whose benefit it is commenced. It is not our purpose to blame Government, but on the contrary to point out to our countrymen, that if they do not pay some regard to those works by which they may derive benefit, but leave all for Government to do, though Government may do it with all good-will, there is every chance of the best objects of such works being frustrated. Had the chiefs taken upon themselves the arrangements for educating their own people, they would not have been asked by Government to raise funds for the purpose. The Government is not a mine of gold that one can dig up day after day and find no deficiency; for you will find every piece of meat counted. It is like digging a well one day and emptying it the next: for the income of one year does not last till the one ensuing: whatever balance may remain unpaid, is, in some way or other, taken from the people; and out of these seeds alone is the oil extracted! The saying of a very wise man is that if you wish to draw upon a Royal Treasury, you must first place the money there. With this state of things why do we not work ourselves, instead of expecting Government to do everything for us? We spend our own money, and are still an unworthy ignorant set in the eyes of an educated nation. Moreover, if the work we ought to undertake is done by Government, our power is necessarily considerably lessened. This want of exertion on our part can only be productive of grief and misfortune. We can but look upon ourselves as degraded in the estimation of an enlightened Government. It is owing to the unity existing among us now-a-days that the fancy for learning is so prevalent; and in comparison with former years, there is a great improvement perceptible in the progress of

education, in the formation of societies, &c.; but the people do not continue the same degree of ardour with which they commence a work of the kind, and this gives rise to the errors that are so common; those who take part in establishing schools, &c. are not always guided by a praiseworthy feeling, but they do it to shame others. Money is with difficulty collected, and want of proper care follows; these are the great impediments to the progress of education, and, indeed, any other good work, and at last we have to fall back on Government."

Reference is made by the *Benares Akhbār*, of the 9th February, to the conduct of some Jagirdars at a place called "Jut," where, to settle a long-standing dispute, certain lands were measured and boundaries fixed by Government; but the Jagirdars destroyed them, notwithstanding the attempts of the Tehseeldar to prevent the mischief.

The same paper states that near Poona, a woman, by caste a Brahmin, wishing to become a suttee, went with a large concourse of people to carry out her intention, and sought permission to do so, by sending a telegraph message to Calcutta. The writer says that the order came telling her to go outside the city and do so; and he considers it most strange that such an order should have emanated from Government.

It is said by this paper that the Police constables of Benares are in the habit of using great oppression towards people to extort money. Two of them (constables) are said to have erected wooden stocks in the Chowk, close under the Kotwāl; where those whose feet are confined are not released until they give something. The editor considers this a most daring act of tyranny to carry out right under the nose of the Kotwāl; who, however, is said to have since taken notice of it by punishing the offending constables.

The same paper, of the 2nd February, brings to notice the way in which the Tehseeldar's chuprasees oppressed people at Benares, in collecting supplies for the camp of the Lieutenant-Governor. It is added that some of them did not even

pay for what was supplied. The editor considers that there was no occasion to collect supplies at all in a large city like Benares, as everything was to be had ready for a small camp like that of the Lieutenant-Governor, and the Chowdrie might have been instructed to this effect.

The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.	DATE OF RECEIPT.
				1871
1	Meerut Gazette, ...	Meerut, ...	Jany. 28th, 1871.	Feby. 9th
2	Matla-i-Nar, ...	Cawnpore, ...	" 30th	" 9th
3	Karnamah, ...	Lucknow, ...	Feby. 6th	" 9th
4	Gwalior Gazette, ...	Gwalior, ...	Jany. 29th	" 10th
5	Najm-ul-Akhbar, ...	Meerut, ...	Feby. 1st	" 10th
6	Rajputana Social Science Congress, ...	Jaipore, ...	" 3rd	" 10th
7	Dabdaba-i-Sikandari, ...	Rampore, ...	" 6th	" 10th
8	Shola-i-Tur, ...	Cawnpore, ...	" 7th	" 10th
9	Nasim-i-Jaunpore, ...	Jaunpore, ...	" 7th	" 10th
10	Gwalior Gazette, ...	Gwalior, ...	Jany. 22nd	" 11th
11	Najm-ul-Akhbar, ...	Meerut, ...	Feby. 8th	" 11th
12	Mahwa Akhbar, ...	Indour, ...	" 1st	" 12th
13	Nayir-i-Akbar, ...	Bijnour, ...	" 2nd	" 12th
14	Akmal-ul-Akhbar, ...	Delhi, ...	" 8th	" 12th
15	Urdu Akhbar, ...	Ditto, ...	" 8th	" 12th
16	Urdu Marwar Gazette, ...	Jodhpore, ...	" 6th	" 13th
17	Allygurh Institute Gazette, ...	Allygurh, ...	" 10th	" 13th
18	Rohilkhund Akhbar, ...	Muradabad, ...	" 8th	" 14th
19	Majma-ul-Bahrain, ...	Ludhiana, ...	" 9th	" 14th
20	Lawrence Gazette, ...	Meerut, ...	" 10th	" 14th
21	Urdu Delhi Gazette, ...	Agra, ...	" 11th	" 14th
22	Panjabi Akhbar, ...	Lahore, ...	" 11th	" 14th
23	Urdu Benares Gazette, ...	Benares, ...	" 13th	" 14th
24	Akhbar-i-Alam, ...	Meerut, ...	" 9th	" 15th
25	Jalwa-i-Tur, ...	Ditto, ...	" 10th	" 15th
26	Urdu Muir Gazette, ...	Ditto, ...	" 10th	" 15th
27	Agra Akhbar, ...	Agra, ...	" 10th	" 15th
28	Nayir-i-Akbar, ...	Bijnour, ...	" 9th	" 15th
29	Tahzib-ul-Ahlak, ...	Allygurh, ...	" 10th	" 15th
30	Dabdaba-i-Sikandari, ...	Rampore, ...	" 13th	" 16th
31	Nasim-i-Jaunpore, ...	Jaunpore, ...	" 14th	" 16th
32	Hindi Benares Akhbar, ...	Benares, ...	" 9th	" 10th
33	Ditto, ...	Ditto, ...	" 2nd	" 12th
34	Hindi Marwar Gazette, ...	Jodhpore, ...	" 6th	" 13th
35	Hindi Muir Gazette, ...	Meerut, ...	" 8th	" 15th

ALLAHABAD,
The 21st February, 1871. }

GEORGE WAGENTREIBER,
Govt. Reporter on the Vernacular Press of
Upper India.